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BIOGRAPHY.

Mrs. SARAH GILL.

EXTRACTS FROM HER DIARY. [*Continued from page* 278.]

God All, and in All.

LOST in the unfathomable abyss of thy greatness, thine infinite excellence, thy resplendent glories, I know not how to adore thee! And yet while I contemplate, I am all adoration! Shall I attempt to praise thee for thy wonderful works of creation, those bright manifestations of thy power, and thy wisdom, these declare their former, but these *are not Thyself!* Shall I contemplate thy providence which directs and governs all the universal system of animate and inanimate, rational and spiritual beings; this speaks thee all sovereign, wise, omnipotent, and good! Shall I enter deeper and sing the redemption of man: How Deity was joined to humanity! shall I endeavour to trace the wonderous scheme from the covenant of redemption, and carry my thoughts through all the types and shadows of the old dispensation, till the great antitype appeared in flesh; and thence through all he did, and all he suffered to that astonishing period, when our divine Redeemer bowed his dying head and declared *tis finished.* Shall I proceed and take a view of the works of his grace in the hearts of innumerable multitudes, in every period since his ascension! Shall I cast my eyes *backwards* on the various displays of his conquering power in what he has done for his church, and carry them *forwards* to what he has promised shall yet be done till time shall end, and all his people are gathered together in one! Shall I go on to that

wonderous period the conſummation of all things? when all his conqueſts are completed, and he the Almighty Victor ſhall appear at the head of an innumerable company which no man can number, ſurrounded by ten thouſand times ten thouſand of his mighty angels! By faith ſhall I view him as the illuſtrious judge of quick and dead, ſeated on his judgment ſeat, all nations being gathered before him, *life and death eternal*, iſſuing from his lips! At the end of that day behold him finiſhing the economy of the preſent ſtate, and in all the pomp of regal power aſcending into the higheſt heavens; and there opening the myſteries of providence and grace to the perpetual and growing admiration, and delight of ſaints and angels through eternity; Shall I view him as he is lord of angels! and lord of men! and lord of worlds! and when all theſe thoughts are collected in *one grand idea*, ſhall I then ſtop and think I have ſeen enough? No! This is but a ſpeck to thee, *the infinite Divinity!* I know that thou art yet behind the veil, that

——— "Thou, thou art all!
"My ſoul flies up and down in thoughts of thee;
"And finds herſelf but at the centre ſtill!
"I AM, thy name! Exiſtence, all thine own!
"Creation's nothing to thee, the great original!"

Fain would I know all that my feeble nature is capable of taking in; by what I ſee I know I yet ſee but a faint *ray* of thy glory! that *ray* aſtoniſhes me! I'm abſorbed in the ocean of immenſity! and find that all nations are as nothing, yea leſs than nothing, they are vanity to thee! What then am I! but a little mote ſwimming on the ſurface of the creation. But O! when I think of thee, to what do I ſink?

"Now at thy feet with awful fear,
"Adoring, low I'll fall,
"With joy I ſhrink to nothing here,
"Before th' eternal All."

O thou ſelf exiſtent! ſelf ſufficient Being! let me know of thee all that mortality is capable of knowing; not to gratify a vain curioſity; but let me know thee ſo as to love thee, ſo as to form me into a reſemblance of thee in moral rectitude; knowing thy greatneſs will humble me, knowing thy ſovereignty will ſubdue me; knowing thy holineſs will abaſe me; thy goodneſs will melt me; thy wiſdom will aſtoniſh me; thy grace will allure me; therefore I beg to ſee thee as thou art in the face of Jeſus the Mediator; a ſight of thee, out of him, will conſume me; but through him attract me; and then I ſhall fly to and embrace him, and be for him, and my all ſhall be ſwallowed up in him who is the brightneſs of the Father's glory, and the expreſs image

of

of his person. Then to the only living and true God, the Father, the Son, and the Holy Spirit, shall I devote my all, and spend an eternity in the sublimest adorations, services, and praises, to him that sits on the throne, and to the lamb, for ever and ever, Amen. Hallelujah!

For the MASSACHUSETTS MISSIONARY MAGAZINE.

ON MINISTERIAL UNFAITHFULNESS.

IT is doubtless true, that no character will be subjected to a heavier doom, than that of an unfaithful minister of the gospel. In no instance, within our knowledge, has the Divine Being committed to men an interest of such magnitude, as he has committed to the charge of the ministers of religion. In their hands, for a time, he has lodged the great interest of man. It must be confessed, that in the present state of the world, the temptations to ministerial unfaithfulness are many, and some of them powerful. To resist them with firmness, requires, not only christian fortitude, but also a persevering zeal, which will surrender itself to no temporal emoluments. To rise above their influence can be attained only by minds possessing a solemn and affecting sense of divine things. One part of ministerial unfaithfulness consists, in not preaching the whole counsel of God. The truth may be delivered, but not the whole truth; and when a gospel preacher insists upon some revealed truths, but not upon all, he suppresses a part of the system, which God has seen fit to reveal to men. Unfaithfulness in the work of the ministry may proceed from the intention of accommodating religious instruction to the prevailing vices of an audience; when therefore it is the principal object in the preacher's view to please his hearers, by affording them entertainment suited to their vicious state, he becomes a man pleaser, which is the highest unfaithfulness in the ministerial office. If the preacher aim to impress his hearers with a sense of his own greatness, or by sonorous expressions and fine turned periods, to tickle their ears, he sinks below the dignity of a faithful ambassador of Christ, and loses sight of the object which ought to occupy his mind in every sentence which he utters.

If he calculates his instruction, mainly and chiefly to secure his own fame, or if he condescends to accommodate his doctrine to the

the pride and irreligious practice of his hearers, he is ſurely guilty of unfaithfulneſs in the miniſtry.

The ſame charge lies againſt the preacher for delivering the truth, and then furniſhing ſinners with an excuſe for not complying with it. Whoever firſt ſtates the ſinner's duty and obligations to the Deity, and then releaſes him from all that is binding upon him, completely withdraws all that he advances, and acts an unfaithful part to his fellow men. It is alſo unfaithfulneſs in a preacher to preſent to his hearers, ſomething for divine truth, which might as well be collected from any other book as the bible. There is a faſhionable mode of preaching in modern times, which places heathen and chriſtian morality upon a level. This is ſaying good things with no ſpecial regard to divine revelation. Such preachers may be popular declaimers, but they forfeit the character of being faithful miniſters of Chriſt.

The preacher who takes particular care to tell his hearers that it is immaterial what a man believes, provided his external conduct be virtuous and good, only exerts his influence to make them infidels. For chriſtian piety and morality reſt wholly upon a cordial belief in the doctrines of the goſpel.

Moreover, unfaithfulneſs in the miniſterial office, is found among preachers, who furniſh their hearers with inſtruction, which leaves them in a periſhing ſtate; a mode of preaching which directs ſinners to religious performances without parting with their ſins. Whoever gives his audience to underſtand that by doing certain actions in a ſtate of impenitency, they will ſecure their ſalvation, deals unfaithfully with them. When people are frequently told their duty, without being told what the motives are, which ought to influence them in performing their duty, they are miſguided and treated with unfaithfulneſs. The bible requires no action to be done with a wicked heart, and if the preacher give ſinners ſuch directions, as make them believe, they can be ſaved, in ſin, he is unfaithful.

An indiſcriminate mode of preaching is certain evidence of deficiency in miniſterial fidelity. When the preacher hides behind his own words, and does not communicate diſtinguiſhing ideas, he waſtes his time in unfaithfulneſs. Plain, faithful inſtruction will preſent truth in a manner which will render the preacher conſpicuous in every ſentence he delivers. But when a man, in his public miniſtry, leaves his audience in doubt whether one thing or another be intended, he certainly acts the part of an unfaithful meſſenger.

All preachers of the goſpel ought to underſtand the nature of revealed truth, and preſent it to their hearers, as the bible preſents it. It is of infinite moment to goſpel preachers to behave themſelves as faithful miniſters of the new teſtament.

It cannot be improper or unſeaſonable, to inquire of the younger brethren in the miniſtry, eſpecially, whether they are acting as faithful ambaſſadors of Chriſt? Are you exhibiting the moral character of the Deity in the ſame light in which it is revealed in the holy ſcriptures? Do you lead your people to conſider, that nothing avails them but a practical conformity to the rules of God's word? Do you frequently diſplay to your hearers the reaſons of the great controverſy between God and ſinners; that it ariſes from diſaffection to the holineſs of God; that ſinners are ſtrongly inclined to chooſe a god who is friendly to their luſts? And have you been aſſiſting them in removing the offenſive part of the bible? Has it been your object to make your people ſenſible, that the doctrines of divine grace were agreeable to unholy hearts? And have you taken particular care to preach againſt the doctrines of divine ſovereignty, decrees and election? Have you been making it appear to carnal men that you were as much oppoſed to theſe doctrines as they are? And have you been attempting to render goſpel truth palatable to the vicious and ungodly, without any change in their temper of mind? And do you think that in this manner of treating things you have been a faithful witneſs for God? In preaching ſmooth things, you have made it eaſy hearing. Are you right in ſo doing? Your office binds you to declare to ſinners all the main doctrines of godlineſs, and particularly to inſiſt that the only reaſon, why ſinners cannot repent and obey the goſpel is their being obſtinately averſe from a reconciliation to God. Neither can you ſatisfy your own conſcience, unleſs you urge the abſolute neceſſity of a moral change in the ſinner, to prepare him for glory.

HONESTUS.

ON THE IMMUTABILITY OF GOD.

[*Concluded from our laſt.*]

INFERENCES AND REMARKS.

VI. IS God immutable? Then all the finally impenitent muſt be miſerable. That mankind are in a fallen, depraved ſtate, that they are naturally deſtitute, totally deſtitute of true love to God, and that they are enemies to his character, law, government and goſpel, are truths, too plainly taught in his word, to be conſiſtently

conſiſtently denied by thoſe who receive it as a revelation from him. "God ſaw that the wickedneſs of men was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. The heart of the ſons of men is full of evil and madneſs is in their heart while they live. There is none righteous, no not one; there is none that ſeeketh after God, they are all gone out of the way; they are together become unprofitable." In harmony with theſe awful truths ſaid our Lord, addreſſing himſelf to ſinners, "I know you that you have not the love of God in you; ye have ſeen and heard both me and my Father. Ye are of your father the devil, and the luſts of your father ye will do. Ye ſerpents, ye generation of vipers, how can ye eſcape the damnation of hell? He that is not with me is againſt me." To the ſame purpoſe ſaid the apoſtle, "the carnal mind is enmity againſt God; it is not ſubject to his law, neither indeed can be. The natural man receiveth not the things of the ſpirit of God, for they are fooliſhneſs unto him; neither can he know them becauſe they are ſpiritually diſcerned."

Hundreds of texts, implying the ſame general ideas, as thoſe above, might be adduced were it neceſſary. But enough have been mentioned to prove that mankind are in a fallen, depraved ſtate. They have riſen in rebellion againſt their Maker. They haved violated his law, bid defiance to his authority, and made light of his goſpel. In doing which they have merited his everlaſting diſpleaſure. The character of God would have remained unimpeachable for ever, had he treated the human race after their apoſtacy, as he did the angels who kept not their firſt eſtate. But he ſaw fit to make a moſt important and aſtoniſhing diſtinction. No ſooner had the firſt human pair ruined themſelves by ſin, and laid a foundation for the ruin of their unborn offſpring, than the benevolent God began to unfold his deſigns of mercy through his beloved Son. He promiſed that the ſeed of the woman ſhould bruiſe the ſerpent's head. This promiſe related to that glorious triumph, which the divine Redeemer has, and will by virtue of his atonement, obtain over ſatan and the powers of darkneſs.

Additional promiſes relating to the ſame event, were made until the Saviour himſelf aſſumed human nature, and entered this world, who by his obedience, ſufferings and death, has laid a conſiſtent foundation for the pardon, ſalvation, and everlaſting happineſs of thoſe who confeſs and forſake their ſins, and receive him as he is offered to them in the goſpel. Hence we read, "If we confeſs our ſins, he is faithful and juſt to forgive us our ſins and to cleanſe us from all unrighteouſneſs. Being juſtified freely by his grace through the redemption that is in Jeſus Chriſt; whom God hath ſet forth to be a propitiation through faith in his blood,

to

to declare his righteouſneſs for the remiſſion of ſins that are paſt through the forbearance of God, that he might be juſt and the juſtifier of him that believeth in Jeſus."

Agreeably to theſe declarations, Chriſt has affectionately invited, and peremptorily promiſed to receive to the embraces of his favour thoſe who come to him. "Come unto me all ye that labour and are heavy laden and I will give you reſt. Take my yoke upon you, and learn of me, for I am meek and lowly in heart; and ye ſhall find reſt to your ſouls. In the laſt day, that great day of the feaſt, Jeſus ſtood and cried, ſaying, if any man thirſt let him come unto me and drink. Him that cometh to me, I will in no wiſe caſt out. I counſel thee to buy of me gold tried in the fire, that thou mayeſt be rich; and white raiment that thou mayeſt be clothed, and that the ſhame of thy nakedneſs do not appear; and anoint thine eyes with eyeſalve that thou mayeſt ſee. Behold I ſtand at the door and knock; if any man hear my voice and open the door, I will come in to him and will ſup with him, and he with me. To him that overcometh will I grant to ſit with me in my throne, even as I alſo overcame, and am ſet down with my Father in his throne."

It is evident from the texts which have now been mentioned, that notwithſtanding all men by nature are ſinners, deſtitute of the leaſt claim to mercy, and juſtly condemned by the divine law; yet, if they unfeignedly repent and believe, as required in the goſpel, they will be acquitted from the condemning ſentence of the law, pardoned and ſaved. Nor does the magnitude of their ſins furniſh the leaſt objection againſt their ſalvation, provided they comply with theſe requirements. If they comply their ſins, though they be as ſcarlet, ſhall be as white as ſnow, though they be red like crimſon, they ſhall be as wool. But it muſt be evident to all who read the goſpel with the leaſt attention, that theſe are the only conditions on which ſalvation is promiſed to any of the human race. The atonement of Chriſt, though all ſufficient, has not abrogated the divine law. It has not, in itſelf conſidered, effected the leaſt alteration in the moral characters of men, nor rendered their ſalvation certain. It has only removed the obſtructions which lay in the way of their ſalvation, and rendered it poſſible and conſiſtent for God to pardon and ſave thoſe who exerciſe repentance towards him and faith in our Lord Jeſus Chriſt. When ſinners comply with theſe conditions of the goſpel, their ſalvation becomes certain. They are then intereſted in the promiſes of eternal life. But the goſpel contains no promiſe to ſinners, remaining impenitent. While this is their character, they are under ſentence of condemnation, and as much expoſed to the penalty of the law as they would have been had no atonement been provided. Hence we read,

"He

"He that believeth on him is not condemned; but he that believeth not is condemned already, becauſe he hath not believed in the name of the only begotten Son of God. He that believeth on the Son hath everlaſting life; and he that believeth not the Son ſhall not ſee life; but the wrath of God abideth on him. If ye believe not that I am he, ye ſhall die in your ſins. He that believeth ſhall be ſaved; but he that believeth not ſhall be damned. Except ye repent ye ſhall all likewiſe periſh."

Theſe texts, waving the mention of a vaſt number of others of the ſame import, ſufficiently prove, that there is no poſſible way by which mankind can become intereſted in the benefits of Chriſt's atonement, but by exerciſing that repentance and faith which the goſpel requires. So long as they remain deſtitute of theſe they are under the condemning ſentence of that holy and righteous law which they have broken, and remaining as they now are, they muſt inevitably ſuffer its penalty; for both the law and its author are *immutable*. The invariable language of the law is, "the ſoul that ſinneth ſhall die. Curſed is every one that continueth not in all things written in the book of the law to do them. By the deeds of the law there ſhall no fleſh be juſtified." We preſume it will be granted by moſt men who are not confirmed infidels, that, had not Chriſt done what he has in the character of Mediator, the human race, without a ſingle exception, muſt have ſuffered the penalty of the law, or in other words, have been everlaſtingly miſerable. And ſince this would have been the caſe, had no atonement been made, we are unable to ſee why it muſt not *now* be the caſe with thoſe who reject the atonement. We can ſee no difference between thoſe in the two caſes, except this, the latter muſt be the moſt wretched. Since they voluntarily reject the Saviour, which the former would not have done, their criminality is unſpeakably greater, and their puniſhment muſt be proportionably enhanced.

That the criminality and puniſhment of the finally impenitent will be proportionate to the light and advantages which they abuſe, is a ſentiment abundantly inculcated in the goſpel. If the two firſt human ſinners muſt have been miſerable for ever for diſobeying their Maker, in a ſingle inſtance; "Of how much ſorer puniſhment, ſuppoſe ye, ſhall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was ſanctified an unholy thing, and hath done deſpite unto the ſpirit of grace? For we know him that hath ſaid vengeance belongeth unto me, I will repay, ſaith the Lord." To this ſolemn denunciation of the Moſt High, we ſubjoin the following; "The Lord will take vengeance on his adverſaries; and he reſerveth wrath for his enemies. The Lord is ſlow to anger and great in power, and will not at all acquit the wicked.

wicked. Who can ſtand before his indignation, and who can abide in the fierceneſs of his anger. See now that I, even I am he, and there is no God with me; I kill and I make alive; I wound and I heal; neither is there any that can deliver out of my hand. For I lift my hand to heaven and ſay I live for ever. If I whet my glittering ſword and mine hand take hold on judgment, I will render vengeance to mine enemies and will reward them that hate me. Thoſe mine enemies that would not that I ſhould reign over them, bring hither and ſlay them before me. The Lord Jeſus ſhall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the goſpel of our Lord Jeſus Chriſt, who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power." Thus God has ſolemnly and unconditionally declared, that he will take vengeance on, reward and puniſh his enemies, with everlaſting deſtruction who continue to diſobey his goſpel through this life. And he, "Is not a man that he ſhould lie, neither the ſon of man that he ſhould repent; hath he ſaid and ſhall he not do it? Or hath he ſpoken and ſhall he not make it good?"

Here the reader is deſired to review the obſervations which were made, in the ſecond number of this eſſay, on certain paſſages of ſcripture, which repreſent God as repenting, and at firſt view ſeem to exhibit him as a mutable being. It appears that in certain inſtances God has repented of the evil which he ſaid he would do unto his rebellious creatures and has not done it. This was the caſe with the inhabitants of Nineveh. They broke off from their ſins by righteouſneſs and from their iniquities by turning unto God. In conſequence of which he averted the evils which he had threatened and otherwiſe would have inflicted. But we have endeavoured to ſhew that this ſuſpenſion of threatened evil did not imply any eſſential change in the character of God, nor any change of feelings towards ſin and holineſs objectively conſidered, but only a change of conduct towards moral agents, in conſequence of moral changes, which had taken place in them. They repented and humbled themſelves before God, therefore he forbore to accompliſh their deſtruction. In like manner if ſinners will repent and turn to God, if they will embrace the Lord Jeſus by a true and living faith, he will avert the awful puniſhment denounced againſt them in his law and goſpel. But if they remain impenitent they muſt inevitably be deſtroyed. Theſe are the only conditions, on which it is poſſible for them to eſcape final and everlaſting condemnation. For that God who has threatened to deſtroy them if they remain impenitent, is *immutable*. He is unalterably determined to exerciſe pardoning mercy towards all penitent, believing ſinners; and he is as unal-

terably determined to execute the penalty of his law upon all the finally impenitent and unbelieving. On ſuch the law muſt have its courſe; their puniſhment will be as completely vindictive, as though no atonement had been made, and therefore its duration will be endleſs. The ſame reaſons will exiſt why it ſhould continue when millions of ages have elapſed, and be protracted to eternity, as why it ſhould continue for the ſhorteſt duration. The period will never arrive in which ſin will be leſs diſpleaſing to God than it now is, nor in which the divine law will require or threaten leſs than it now does; for they are immutable. The period will never arrive in which ſinners in hell will have ſuffered the full penalty of the law, or made the leaſt atonement for their paſt ſins; therefore the period will never arrive in which it will be unjuſt for God to continue their puniſhment. And ſince the higheſt good of the univerſe requires that the finally impenitent ſhould be ſubjected to *ſome* future puniſhment,* we feel unable to prove that it will not require its continuance for ever. We think it muſt be evident to every attentive, unprejudiced perſon, that no doctrine is taught more uniformly, and with clearer evidence, in the ſacred ſcriptures than that of the future and endleſs puniſhment of the finally impenitent. Hence, ſinner, be entreated ſeriouſly to conſider the nature of your ſituation. That goſpel, by which you will be judged in the great day of retribution, repreſents you as an enemy to God. You have broken his law, revolted againſt his government, and taken ſides with the malignant powers of darkneſs in oppoſing the benevolent objects of his purſuit. But while they are ſinking in the dark regions of hopeleſs miſery, ſovereign mercy has opened a door through which you may eſcape the wrath to come. You are a probationer for a glorious immortality. The offer of life is preſented to you, and notwithſtanding you have hitherto rejected it, perſevered in a courſe of impenitence, and are now under ſentence of condemnation, yet, if you unfeignedly confeſs and forſake your ſins, receive the glorious Redeemer as he is offered to you, and unreſervedly conſecrate yourſelf to his ſervice, God will in ſuch a ſenſe repent of the evil which he has denounced againſt you, as to withhold its execution. And inſtead of making you a monument of his everlaſting diſpleaſure againſt ſin, he will make you a veſſel of mercy,

* That the higheſt good of the univerſe actually does require that ſinners ſhould be ſubjected to ſome puniſhment is evident from facts which exiſt in this world. And that thoſe who die in an impenitent ſtate are ſubjected to *ſome* future puniſhment, is as evident as the teſtimony of divine inſpiration can make it. Thoſe who were deſtroyed by the general deluge had been in a ſtate of puniſhment, in the eternal world ſeveral thouſand years when the Apoſtle Peter wrote his Epiſtles. See 1 Peter iii. 19, 20. Hence the general good requires *ſome future puniſhment.*

mercy, fit you for immortal glory, and hereafter admit you to the joys and employments of his kingdom. But it becomes you to remember that theſe are the only conditions on which your ſalvation is poſſible. God is immutable. His law is immutable. His goſpel is immutable. Not a ſingle threatening which they denounce againſt the finally impenitent will fail of the moſt exact and awful accompliſhment. If you continue impenitent therefore, but a very ſhort time longer you will be fixed beyond the reach of mercy. O, ſinner! turn and live, for why will ye die!

Before I cloſe this ſubject, ſuffer me to felicitate the friends of Zion on the pleaſing proſpects which are before them. That God to whoſe ſervice you have devoted yourſelves is immutable. He has had one great and glorious object in view from eternity, namely, the promotion of the higheſt poſſible good of the intelligent ſyſtem; and praiſed be his name, he never has been, and never will be diſappointed. His council will ſtand, and all his pleaſure be accompliſhed. Notwithſtanding the innumerable, revolutions, tumults, diſorders, changes and evils which take place in this world, God is the ſame. He is carrying on his own eternal purpoſes. His exiſtence is not more certain than is the truth that he will in the final iſſue of events, bring order out of diſorder, regularity out of confuſion, and good out of evil. He will cauſe the wrath of man to praiſe his name and reſtrain the remainder. You may therefore ſafely roll all your cares and burdens on him; he will ſuſtain you. This world is full of changes. The tenure by which you hold your deareſt earthly enjoyments is very precarious. Every thing here is in a fluctuating, unſettled ſtate. But God is the ſame. Hence, ſince you have choſen him for your portion, your eternal intereſt is ſecure. You have nothing to fear but ſin, but want of perfect, immutable conformity to his will; with this you will inherit all things. Labour earneſtly therefore to be perfect, even as your Father in Heaven is perfect.

HORATIO.

LETTERS

LETTERS ON SOLITARY DEVOTION,

[*Continued from our laſt.*]

FROM *PASCAL* TO *JULIA.*

LETTER VII.

HAVING, my dear Julia, ſhewn you in my laſt letter, how I would obviate the firſt of the three objections which are ſometimes urged againſt the duty of prayer, I ſeize the firſt moment of leiſure to give you my views reſpecting the ſecond. This is grounded on the divine omniſcience. It is ſaid that God knows all our wants before we mention them much better than we do. What need is there then of telling them to him? Is it not unwarranted officiouſneſs to do ſo? By prayer we ſeem as though we would tell God ſomething which he did not know before. It implicitly withholds due glory from him inſtead of rendering it. This objection like the other, proceeds upon miſtake. It is only ſetting up a falſe idea of prayer, and then contending with it. It is a moſt conſoling truth, indeed, that God, the infinite, and all perfect being, whom we have avouched for our God, and whom we have leave to confide in as our everlaſting refuge, knows all things. His underſtanding is infinite. There can be no acceſſion to his knowledge. The works of creation and providence, are but the developement of his infinite mind. If the deſign of prayer were to inform him, it would be prepoſterous; nay it would be impious. But this is not the deſign. Few chriſtians, perhaps none, are ſo ignorant as to entertain this idea. If there are it is their error, and does not affect the queſtion in hand. Prayer to God, as it bears an analogy to our petitions, which we often preſent to our ſuperiors in domeſtic, or civil ſociety, and in which we do moſt generally inform them of ſomething which they did not know before, may, under the influence of a deluſive compariſon, have ſomething of this appearance. But thoſe muſt be very ſuperficial in their views who cannot diſtinguiſh between petitions offered to fallible men, and prayers offered to God. The knowledge which the divine Being has of our wants, is no reaſon why we ſhould not expreſs them to him. The propriety of this is founded on other conſiderations. It is in this way that we have communion with him, acknowledge him in his infinite ability to ſuccour us, take our proper place humbly at his feet, and avow our dependence and ſubjection. Theſe are cogent reaſons enough for expreſſing our wants to God in the form of prayer, without reſting the propriety

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of it upon any ſuch falſe principle as the objection ſuppoſes. You will obſerve that this objection, unlike in this reſpect to the other, applies to all the other parts of prayer as well as to that of ſupplication. It goes to vitiate adoration, thankſgiving and confeſſion, as well as imploring mercy. For God knows infinitely better his own unlimited perfection of nature, the glory of his works of creation and providence, the riches of his kindneſs to us and to other creatures, our indebtedneſs and our guilt, the number and criminal nature of our offences, than we do or can poſſibly expreſs. Human conceptions and human language come altogether ſhort of the reality of theſe things. If it is unlawful or improper in any manner to expreſs to God what he knows perfectly well already; there is an end to all intercourſe with him. The ſelf condemning language of penitents, which they uſe in their addreſſes to God, is abſurd; and the hoſannas of earth and heaven are the height of impiety. That adoring language of the Seraphim and Cherubim, and the ſaints in heaven, "Thou art worthy, O Lord, to receive glory and honor and power, for thou haſt created all things, and for thy pleaſure they are and were created," is the mere unlicenſed rant of enthuſiaſts. The objection then proves too much and deſtroys itſelf. How much more reaſonable are the doctrines and precepts of chriſtianity than the vagaries of Deiſtical ſcribblers? The very contrary to this objection we ourſelves admit, and often expect from our inferiors. We allow them, and often require them, to acknowledge to us what we know perfectly well already. The ſcriptures, ever harmonious with reaſon, teach us to revere the divine omniſcience as in the duty of prayer. The 139th Pſalm is full of this inſtruction. "O Lord thou haſt ſearched me, and known me, thou knoweſt my downſitting and my upriſing, thou underſtandeſt my thoughts afar off, thou compaſſeſt my path, and my lying down, and art acquainted with all my ways. Such knowledge is too wonderful for me, it is high, I cannot attain unto it," &c. The Pſalmiſt goes on to pray, "Search me, O God, and know my heart; try me, and know my thoughts, and ſee if there be any wicked way in me, and lead me in the way everlaſting." The firſt united prayer in which we find the Apoſtles engaged, after the aſcenſion of their Lord, was in this ſtrain, "Thou Lord which *knoweſt the hearts* of all, ſhew whether of theſe two thou haſt choſen. That he may take part of this miniſtry and apoſtleſhip, from which Judas by tranſgreſſion fell, that he might go to his own place." David ſays, "O God thou knoweſt my fooliſhneſs, and my ſins are not hid from thee, let not them who wait on thee, O Lord God of hoſts be aſhamed for my ſake; Let not thoſe that ſeek thee be confounded, O Lord God of Iſrael." Since an acknowledgment of the divine omniſcience

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is thus wrought into the nature of ſcripture prayer, we may be ſure that it is not inconſiſtent with it. Perhaps you will feel ſome difficulty with reſpect to this reaſoning from a few paſſages of ſcripture which verbally, at beſt, ſeem to imply, that prayer is deſigned to inform God of our needs which he cannot have without ſuch information. The paſſage moſt to this point, perhaps, is that in Phil. iv. 6, "Be careful for nothing, but do all things by prayer and ſupplication with thankſgiving; let your requeſts be made known unto God." The queſtion here is, What is to be underſtood by making known our requeſts unto God? Now we cannot reaſonably put a conſtruction upon this, which ſhall contradict numerous other paſſages of ſcripture, and the moſt unequivocal dictates of our reaſon. The ſcriptures, cannot teach us that God is omniſcient, and at the ſame time that there is ſomething of which we can inform him. The word knowledge is often uſed in the ſcriptures as a practical term, importing ſome moral act, diſtinguiſhable from mere ſcience. As "Know thou the God of thy fathers." "I determined to know nothing among you ſave Jeſus Chriſt and him crucified. That I may know him and the power of his reſurrection, and the fellowſhip of his ſufferings, being made conformable unto his death. This is life eternal to *know* thee." Here the term knowledge ſtands for that acquaintance which is founded in moral feeling, in eſteem. So it is in the paſſage from Phillippians. Let your requeſts be made known, that is, expreſſed to God, in the freedom and confidence of prayer.

Hoping that theſe obſervations will be ſatisfactory to you, I take leave for the preſent, and am, &c.

[*To be continued.*]

For the MASSACHUSETTS MISSIONARY MAGAZINE.

SERIOUS THOUGHTS.

I FIND myſelf in exiſtence; a rational and accountable creature. For I think; I reaſon; and determine in my own mind. I have alſo a conſcience, or a faculty of mind, which teaches me the difference between right and wrong; approves what is right and condemns what is wrong. The word of God aſſures me what is duty, and what is ſin: And my conſcience concurs with its infallible dictates. Obſervation and the word

word of God assure me that I shall soon leave this state of existence; for I may clearly see that *it is appointed unto all men once to die.* My time on the earth will be short. This is my only state of probation. After I leave this world I shall be brought before the righteous Judge, *who will bring every work into judgment with every secret thing, whether it be good or whether it be evil;* and then I shall either be received to endless, unspeakable glory and blessedness, or be sentenced to endless, unutterable despair and misery. My eternal state will be according to the moral character which I form in this life, and possess at death. God's word assures me that I am naturally a lost and ruined sinner. God's holy constitution was such, under which the human race were at first placed, that by Adam's disobedience, I became a sinner. For I can see no reason why the words of the Apostle in Rom. v. 19, do not affect me as much as any other person of the human race: *By one man's disobedience many were made,* or constituted, *sinners.* If I have not had a change of heart wrought in me by the special grace of God, I have always had that carnal mind which is enmity against God, not subject to his law, neither indeed can be; and I have never done any thing, which is truly holy and pleasing in his sight. Of this, I have abundant proof in the third and eighth chapters of the epistle to the saints at Rome. There the Apostle has plainly given us the *true character* of all the impenitent and unconverted, in the sight of a holy God; and hence Christ says, *Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God.* And hence the apostle teaches me in his epistle to the saints at Ephesus, that those who were dead in trespasses and sins, are by God's grace created in Christ Jesus unto good works.

In the view of these very interesting truths, let me ask myself a few questions; and let it be done as in the presence of the heart searching God.

Have I ever been convinced of my exceeding sinfulness? Have I been made deeply sensible of having that carnal mind, which is enmity against God, and not subject to his holy law, in any degree? Have I really seen that I could do nothing that is holy and acceptable to God, without an entire change of the temper of my heart? I may have had a doctrinal belief of these things from my youth; or my understanding may have given a full assent to these truths: But have I ever had a *feeling, realizing sense* of being thus a *lost sinner?* Have I indeed *seen* and *felt* myself to be *dead in trespasses and sins?*

Have I had any just sense of the nature of this spiritual death? Have I been fully convinced that it was *my crime and wickedness,* rather than a misfortune to be thus dead in sin? For what else can it be to be dead in sin, but to be wholly inclined to evil, or

to

to have my heart fully ſet in me to do evil? Is not this inclination to ſin, a *voluntary* inclination? Has it not been my *voluntary choice* to do evil? Have I really felt that my being wholly inclined to ſin, is no excuſe for my continuing ſo? Have I felt myſelf blameable for not repenting immediately? What are my preſent feelings on this ſubject? Do I feel criminal for not being perfectly holy? Or do I excuſe myſelf, as many ſecure ſinners and hypocrites do, by ſaying, "No man can repent and be holy, without the grace of God; and I muſt be allowed to wait, till God is pleaſed to give me this grace." Have I ſeen this excuſe to be an artifice of Satan to keep perſons eaſy in their ſins, until they lift up their eyes in torments?

At the ſame time, when I ſaw it to be my duty to repent immediately, and that I had no excuſe for continuing impenitent, have I felt my entire dependence on the ſpecial grace of God? Have I been deeply ſenſible that God muſt work in me to will and to do of his good pleaſure? Have I cheerfully ſubmitted to his ſovereign grace?

Has God ſhined into my heart, and given me the light of the knowledge of his glory in the face of Jeſus Chriſt? Have I been brought out of darkneſs into marvellous light, in a ſpiritual ſenſe? Have I had an entirely new view, or ſenſe of heart, of the glory of God and of the Redeemer? Have I embraced this glorious Saviour? Have I truly repented of ſin? Do I hate *all* ſin? Is there *no way* of ſin which I indulge and practice? Am I daily living to the glory of God?

Have I clear evidence that I have indeed experienced this ſaving change? What are my evidences of being born again? Am I in a good degree, ſanctified and made meet for a holy heaven? Can I ſay with the Apoſtle, The Spirit itſelf beareth witneſs with my ſpirit, that I am a child of God?

If I have experienced this great change, let God have all the praiſe. Not unto me, O Lord, not unto me, but unto thy name be all the glory, for ever.

If I have not been born again, how dreadful is my condition! A guilty, ruined ſinner! and every day and every hour expoſed to ſink into an endleſs hell! Endleſs miſery and deſpair muſt be my final portion, if God do not of his ſovereign mercy, renew my heart, and make me meet for the inheritance of the ſaints in light.

IOTA.

THE

THE IMPORTANCE OF PIETY IN PARENTS AND GUARDIANS OF YOUTH.

[*Continued from our laſt.*]

III. PIOUS parents will uſe means for the ſalvation of their children. Parents who are deſtitute of piety will uſe means to make their children learned, rich, and great, but having no love to the glory of the goſpel, they will not uſe proper means to make their children acquainted with its excellency. Such parents may attend to the externals of religion from conſiderations of worldly profit, or from a rational conviction that it is dangerous living and dying without religion; and from ſuch ſelfiſh motives they may teach their children to do the ſame. But pious parents, having a hearty conviction that ſin is deeply rooted in the hearts of their young children, will uſe means to convince them of their ruined-ſtate, and their need of a Saviour; and to bring them to exerciſe repentance and faith, and to engage in a holy life. They will conſider the uſe of means highly important, notwithſtanding all the objections which cavilling unbelievers raiſe. It is not uncommon for impenitent parents to make uſe of God's ſovereignty as an excuſe for rejecting the grace of Chriſt themſelves, and for neglecting their duty to their children; but pious parents believe that means and ends are connected in the economy of ſalvation; nor does this diminiſh the glory of divine grace in ſaving ſinners. As it is according to God s eternal purpoſe, "By the fooliſhneſs of preaching to ſave thoſe who believe," ſo by the faithful endeavours of pious parents, he ſaves the precious ſoul of a dear child. We do not expect that the poor deluded heathen will be converted without means; hence we freely contribute to the ſupport of miſſionaries to bear the joyful tidings of a Saviour. "For how ſhall they believe in him of whom they have not heard?" We do not expect that ſinners in a chriſtian land will be ſaved without hearing the goſpel: hence when they embrace ſuch errors, or contract ſuch habits of ſtupidity, or indulge ſuch diſlike to the truth, as to prevent them from hearing a preached goſpel, we entertain ſerious apprehenſions that God deſigns to leave them to periſh in their ſins. How then can we expect the ſalvation of thoſe youth who are trained up in families, where there is no religious example, no pious inſtruction, no ſerious attention to the holy ſcriptures, no morning and evening ſacrifice; and no endeavours to call

their attention to the being of a God, to the perishing state of their souls, to the atonement of Christ, or the great things of eternity. Every tender hearted christian must pity such a family, and weep in secret places for the impiety of the parents! God *sometimes* works without his usual means in bringing in his elect. He may take an unusual way to convert a heathen. He may subdue the heart of an obstinate and secure sinner, who has long refused to hear the gospel, and bring him forth with a penitent heart to seek religious instruction. He may take a stupid child from among thoughtless brothers and sisters, and from stupid and unfeeling parents, and make him a child of glory; but God has appointed means, by which he usually accomplishes his gracious purposes towards sinners, and among these ought to be considered the faithful endeavours of pious parents. N.

QUESTIONS.

MESS'RS. EDITORS,

A FRIEND and reader of your valuable Magazine, wishes to see in it an exposition of Job xlii. 7th and 8th verses, and answers to the following questions: What did Eliphaz and his two friends speak concerning God, which was not right? In what sense were these things given by inspiration? And how are they profitable for doctrine, for reproof, for correction, for instruction in righteousness?

Did not Job also speak things which were not right?

In connection with these questions, it is wished to know what is the great design of the conference between Job and his friends? And what is the moral improvement to be drawn from it?

IOTA.

BRIEF ACCOUNT OF MRS. TOOLEY.

THE late Mr. Thomas Bradbury happened to dine one day at the house of Mrs. Tooley, an eminent Christian lady in London, who was famous in her day for religion, and for the love she bore to Christ, and to all his servants and people. Her house and table were open to them all, being another Lydia in that respect. Mr. Timothy Rogers, who wrote the book on religious melancholy, and was himself many years under that distemper,

diſtemper, happened to dine there the ſame day with Mr. Bradbury; and after dinner, he entertained Mrs. Tooley and him with ſome ſtories concerning his father, who was one of the ejected miniſters in the year 1662, and the ſufferings he underwent on account of his nonconformity. Mr. Rogers particularly related one anecdote, that he had often heard his father, with a good deal of pleaſure, tell to himſelf and others, concerning a deliverance which he had from being ſent to priſon, after his *mittimus*, as they call it, was written out for that purpoſe.

He happened to live near the houſe of one Sir Richard Craddock, a juſtice of the peace, who was a moſt violent hater and perſecutor of the diſſenters; one who laid out himſelf to diſtreſs them by all the means which the ſevere laws then in being put in his power, particularly by enforcing the law againſt conventicles. He bore a particular hatred to Mr. Rogers, and wanted above all things to have him in his power, and a fair opportunity, as he thought, offered itſelf to him. He heard that Mr. Rogers was to preach at a place ſome miles diſtant; and he hired two men to go as ſpies, who were to take the names of all the hearers they knew, and to witneſs againſt Mr. Rogers and them.

The thing ſucceeded to his wiſh. They brought the names of ſeveral perſons who were hearers on that occaſion; and Sir Richard ſent and warned ſuch of them as he had a particular ſpite at, and Mr. Rogers, to appear before him. Accordingly they all came with trembling hearts, expecting the worſt; for they knew the violence of the man.

While they were in his great hall, expecting to be called upon, there happened to come into the hall a little girl, a grandchild of Sir Richard's, about ſix or ſeven years of age. She looked at Mr. Rogers, and was much taken with his venerable appearance; and he, being naturally fond of children, got her on his knee, and made a great deal of her; and ſhe was fond of him. At laſt Sir Richard ſent one of his ſervants to inform the company that one of the witneſſes was fallen ſick, and could not be preſent that day; and therefore warned them anew to come on another day, which he named to them.

Accordingly they came; and the crime, as the juſtice called it, was proved. He ordered their *mittimus* to be written, to ſend them all to gaol. Mr. Rogers, before he came, expecting to ſee the little girl again, had brought ſome ſweetmeats to give her; and he was not diſappointed; for ſhe came running to him, and was fonder of him than ſhe was the day before. She was, it ſeems, a particular favourite of her grandfather's, and had got ſuch an aſcendency over him, that he could deny her nothing. She was withal a child of a violent ſpirit, and could bear no contradiction, as ſhe was indulged in every thing. Once, it ſeems,

when

when ſhe was contradicted in ſomething, ſhe run a penknife into her arm, that had near coſt her either her life or the loſs of her arm. After which, Sir Richard would not ſuffer her to be contradicted in any thing.

While ſhe was ſitting on Mr. Rogers's knee, and eating the ſweetmeats which he gave her, ſhe looked wiſtfully on him, and ſaid, "What are you here for, Sir?" He anſwered, "I believe your grandfather is going to ſend me and my friends, whom you ſee here, to gaol." "To gaol!" ſays ſhe; "why, what have you done?" "Why, I did nothing but preached at ſuch a place, and they did nothing but hear me." "But," ſays ſhe, "my grandpapa ſhan't ſend you to gaol." "Aye but, my dear," ſaid he, "I believe he is now making out our *mittimus* to ſend us all there."

She ran immediately to the chamber where her grandfather was, and knocked with her head and heels till ſhe got in, and ſaid, "What are you going to do with my good old gentleman here in the hall?" "That's nothing to you," ſaid her grandfather, "get you about your buſineſs." "But I won't," ſays ſhe, "he tells me that you are going to ſend him and his friends to gaol; and if you ſend them, I'll drown myſelf in the pond as ſoon as they are gone; I will indeed." When he ſaw the girl was reſolute and peremptory, it ſhook him, and overcame even the wicked deſign he had formed to perſecute the ſervants of the Lord. He ſtept into the hall, with the *mittimus* in his hand, and ſaid, "I had here made out your *mittimus* to ſend you all to gaol, as you deſerve; but at my grandchild's requeſt, I fall from the proſecution, and ſet you all at liberty."

They all bowed, and thanked his worſhip. But Mr. Rogers ſtepped up to the child, and laid his hand upon her head; and lifting up his eyes to heaven, he ſaid, "God bleſs you, my dear child; may the bleſſing of that God whoſe cauſe you now did plead, though as yet you know him not, be upon you in life, at death, and throughout eternity." And then he and his friends went away.

Mrs. Tooley liſtened with uncommon attention to the ſtory; and looking on Mr. Rogers, ſaid, "And are you that Mr. Rogers's ſon?" "Yes, Madam," anſwered he, "I am." "Well," ſays ſhe, "for as long as I have been acquainted with you, I never knew that before. And now I will tell you ſomething you never knew before: I am the very girl your dear father bleſſed in the manner you now related it. It made an impreſſion on me I could never forget." Upon this double diſcovery, Mr. Rogers and Mrs. Tooley found they had a ſuperadded tie of love and affection to each other beyond what they had before. And then he and Mr. Bradbury were deſirous to know how ſhe, who had

been

been bred up with an averſion to the Diſſenters, and to ſerious religion, made now ſuch a figure among them, and was ſo eminent for religion.

She complied with their requeſt, and very freely told them her ſtory. She ſaid that after her grandfather's death, ſhe was left ſole heireſs of his great eſtate; and being in the bloom of youth, and having none to control her, ſhe run after all the faſhionable diverſions of the time in which ſhe lived, without any manner of reſtraint. But at the ſame time ſhe confeſſed, that at the end of them all, ſhe found a diſſatisfaction both with herſelf and them, that always ſtruck a damp to her heart, which ſhe did not know how to get rid of, but by running the ſame fruitleſs round over and over again; but all in vain.

She contracted ſome ſlight illneſs, upon which ſhe thought ſhe would go to Bath, as hearing that that was a place for pleaſure as well as for health. When ſhe came there, ſhe was led in providence to conſult an apothecary, who happened to be a very worthy religious man. He inquired what ſhe ailed. "Why," ſays ſhe, "Doctor, I don't ail much as to my body; but I have an uneaſy mind, that I can't get rid of." "Truly," ſays he "Miſs, I was ſo too, till I met with a book that cured me of it." "Books!" ſaid ſhe, "I get all the books I can lay my hands on; all the plays, novels, and romances I can hear of; but after I have read them, my uneaſineſs is the ſame." "That may be," ſaid he, "Miſs, I don't wonder at it. But this book I ſpeak of, I can ſay of it what I can ſay of no other I ever read, I never tire of reading it; but can begin to read it again as if never before. And I always ſee ſomething new in it." "Pray," ſays ſhe, "Doctor, what book is that?" "Nay, Miſs," anſwered he, "that is a ſecret I don't tell to every one." "But could not I get a ſight of that book?" ſays ſhe. "Yes," ſays he, "Miſs, if you ſpeak me fair, I can help you to it." "Pray get it me then, Doctor, and I'll give you any thing you pleaſe." "Yes," ſays he, "if you will promiſe one thing, I'll bring it you; and that is, that you will read it over carefully; and if you ſhould not ſee much in it at firſt, that you will give it a ſecond reading."

She promiſed faithfully ſhe would; and after raiſing her curioſity, by coming twice or thrice without bringing it, he at laſt brought it, took it out of his pocket, and gave it her. It was a New Teſtament. When ſhe looked on it, ſhe ſaid, "Poh (with a flirt) I could get that at any time." "Why, Miſs, ſo you might," replied the Doctor; "but remember I have your ſolemn promiſe, that you will read it carefully." "Well," ſays ſhe, "though I never read it before, I'll give it a reading."

Accordingly ſhe began to read it; and it ſoon attracted her attention. She ſaw ſomething in it ſhe had a deep concern in; and

and if ſhe was uneaſy in her mind before, ſhe was ten times more ſo now; ſhe did not know what to do with herſelf. So ſhe got away back to London, to ſee what the diverſions there would do again. But all was in vain.

She was lodged at the court end of the town, and had a gentlewoman with her by way of a companion. One Saturday evening ſhe dreamed that ſhe was in a place of worſhip, and heard a ſermon which ſhe could remember nothing of, when ſhe awaked, ſave the text; but the dream made ſuch an impreſſion on her mind, that the idea ſhe had of the place, and the miniſter's face, was as ſtrong as if ſhe had been acquainted with both for a number of years. She told her dream to her companion on the Lord's day morning; and, after breakfaſt, ſaid, ſhe was reſolved to go in queſt of the place, if ſhe ſhould go from one end of London to the other.

Accordingly they ſet out, and went into this and the other church, as they paſſed along; but none of them anſwered what ſhe ſaw in her dream. About one o'clock they found themſelves in the heart of the city; and they went into an eating houſe and had a bit of dinner; and ſet out again in ſearch of this place.

About half an hour after two they were in the Poultry, and ſhe ſaw a great many people going down the Old Jewry; and ſhe determined ſhe would ſee where they were going. She mixed herſelf among them, and they carried her to the Old Jewry. So ſoon as ſhe entered the door of it, and looked about, ſhe turned to her companion, and ſaid with ſome ſurpriſe, "This is the very place I ſaw in my dream." She had not ſtood long till Mr. Shower, who was then miniſter of the place, went up into the pulpit; and ſo ſoon as ſhe looked on him, with greater ſurpriſe ſtill, ſhe ſaid, "this is the very man I ſaw in my dream; and if every part of it hold true, he will take that for his text, Pſal. cxvi. 7. *Return unto thy reſt, O my ſoul, for the Lord hath dealt bountifully with thee.*" When he roſe to pray, ſhe was all attention, and every ſentence went to her heart. Having finiſhed prayer, he took that for his text; and there God met with her ſoul in a ſaving way and manner; and ſhe at laſt obtained what ſhe ſo long ſought for in vain elſe where, reſt to her ſoul in Him, who is the life and happineſs of ſouls.

IF the Editors think the following remarks worthy a place in their excellent Miſſionary Magazine, they have the permiſſion of

FLAVEL.

ON VOLUNTARY TEMPTATION.

"LEAD us not into temptation," is a ſerious addreſs, which children are taught to make to God, and through life it is often uttered by all who make any pretenſions to prayer. Its infinite importance would juſtify an hourly repetition of it through life. Many perſons are ſo well diſpoſed, or have ſo much conviction, or reſtraint of the Holy Spirit, that they would not commit certain ſins were they not aſſailed by *temptations ;* but when they are *tempted*, they have not grace, nor tenderneſs of conſcience, nor reſolution to make effectual reſiſtance. Being tempted they fall, and perhaps are undone. How important for ſuch creatures to cry, "Lead us not into temptation." Had not "the young man void of underſtanding met" a familiar, bold woman, he had not gone to her houſe, which ſtands on the road to hell. Had not ſimple Potipher took a handſome Hebrew into his family, the wife of his confidence might always have continued faithful. This being the only ſtate of probation, the preciouſneſs of the ſoul, the value of heaven, the dreadfulneſs of God's wrath, the great probability that the ſoul will be loſt, only few being ſaved, makes it infinitely important for mortals to pray with the heart, "Our Father, lead us not into temptation."

Whatever increaſes the inclination, or multiplies the opportunities for ſinning is a TEMPTATION. Hence certain employments and ſituations, harmleſs and even uſeful, are temptations ; they vaſtly increaſe the probability of ſinning, and of courſe, the probability of being deſtroyed. Therefore no man ſhould begin ſuch an employment, nor place himſelf in ſuch circumſtances without an evident call from God. If God call a perſon into a place of temptation, he may ſafely rely upon God for grace according to his trial. If a perſon go into temptation without a call, he muſt expect ruin ; God is not with him.

Thoſe places where we ourſelves, or where others have generally been led aſtray ſhould be cautiouſly avoided. The ſcene of merriment or revelling, where the ſparkling glaſs, the mazy dance, and the muſic of ſong, inflame the paſſions, and unbridle the luſts, ſhould be avoided more carefully than the chambers of fever and death. Experience proves that ſocial guilt is more contagious than all the Lazarettoes of the Eaſt.

There

There are certain ſubjects reſpecting which ſome perſons cannot converſe without being tranſported with ſome paſſion. The theme awakens ſome prejudice; it revives ſome habit; it irritates ſome wounded part, or it inflames ſome ſparks always alive in the heart; the perſon is inſtantly a volcano, diſgorging torrents of unhallowed fire. Such ſubjects ſhould be avoided as death itſelf.

Not the leaſt reflection is deſigned againſt cities or towns; thoſe born there or certainly called in Providence to dwell there, may hope for adequate degrees of grace, where they doubtleſs meet more temptations to vanity and voluptuouſneſs than in the rural village. No one therefore concerned for his ſalvation, poſſeſſing tenderneſs of conſcience, and humble views of himſelf, will leave the calm, ſequeſtered vale for the levity and buſtle of the town, till he has an evident call from God. Without this how can he, how dares he pray, "lead me not into temptation?" As well might Judas going to the high prieſt, ſay, "Father, lead me not into temptation?" Such an addreſs would have looked like preſumption or trifling with God.

A ſeaman's life is ſurrounded with a cloud of temptations. Far from his religious friends, far from the ſanctuary of his God, often connected with people of profane lips and impious lives, how can he be ſaved? Yet in the preſent ſtate of ſociety this *calling* ſeems neceſſary, and when men find themſelves called by providence to do buſineſs on the mighty waters, they may hope for the grace and protection of that God, who rules the waves, and ſays to the ſtormy ſea, "Peace, be ſtill."

More hazardous to the ſoul are ſome employments on ſhore. The man who keeps a public inn, obliged by cuſtom and law to receive all deſcriptions of characters, how diſmal the proſpect of himſelf and family! Where intoxicating liquors are conſtantly flowing, who will remain temperate? Where oaths and blaſphemy frequently defile the air, whoſe lips will remain always pure? Where vanity and mirth abound, who will conſider his ways and be wiſe?

Equally filled with temptations, and in ſome reſpects *more* dangerous, are boarding houſes where ſtrangers of pleaſant, faſcinating manners are received. The ſtay of people at a public houſe is ſhort, the impreſſions they leave may be inſtantly blotted out by thoſe who ſucceed them. In a boarding houſe the dwellers abide longer, their characters the ſame. Though ſometimes the beſt, they are ſometimes thoſe who live by their addreſs, and cunning, foreigners of no religious principles, but inſinuating manners, ſtrangers unknown. In ſuch a caſe what ſecurity has the wife or daughters? They are doubtleſs upright and virtuous, and ſo were thouſands once, who are now abandoned and infamous.

Are

Are not the females of the houſe, daughters of Adam, ſuſceptible of temptation, not quite perfect, liable to fall? If there be one wretch in the houſe deſirous of deluding the daughters, defrauding the huſband, or debauching the wife, has he not every poſſible advantage? He has opportunity to perform a thouſand little endearing offices, he has often more politeneſs, more elegance, more ſplendor than has been familiar to their eyes; he can take the moſt favourable times, places, and circumſtances; he muſt ſucceed, unleſs her dignity and virtue are of the moſt elevated rank. The man who introduces to his daughters one ſuperior to their aſſociates, or to his wife one ſuperior to himſelf in addreſs, may at the ſame time have introduced an adder that will ſting him in the vitals, poiſon every vein of his blood, and bid every pulſe throb with inceſſant agony. He is like the commander of a citadel, who hoiſts the bloody flag of defiance, and ſends a challenge to the enemy, *his all is at ſtake.* He puts his wife and daughter without the rampart in the hotteſt battle; he may not ſee them fall, nor learn their fate; but their ſecret confuſion of face, their remorſe and their terrors of mind, or their ſeared conſciences and bold looks, their ſtupidity or their horror in a dying hour, and their deſperation in the day of judgment, call on the huſband and the father not to lead them into temptation.

RELIGIOUS INTELLIGENCE.

ACCOUNT OF THE REFORMATION AT HOLLIS. By Rev. Mr. SMITH.

[*Continued from page* 62.]

MESS'RS. EDITORS.

IN my laſt letter, having given an account of the method of divine operation on the hearts of thoſe who were the hopeful ſubjects of ſpecial grace, among the people of my charge, in the late revival in this place, in this I purpoſe to give an account of ſeveral particular caſes as a general ſpecimen of many.

The firſt, is of a man, who was at that time, riſing of forty years of age. He had openly oppoſed the power of godlineſs, and the doctrines of grace. But ſometime before the reforma-

tion he was apparently more ſerious, and attentive to truth. The following, is the account which he gave of his views and feelings, from the time he was firſt awakened to the time of the viſible operation of the ſpirit in the neighbourhood where he lived.

"About two years ago my mind was more than commonly impreſſed with divine things. Religion appeared to be the one thing needful, and I then reſolved to give my whole attention to it; but being more than uſually incumbered with the cares of the world, my concern abated, and I became more thoughtleſs of death, and judgment. I then determined to defer repentance till a more convenient ſeaſon. But ſoon after ſerious impreſſions returned upon my mind with an additional weight, which I was unable to remove, by all the efforts I could make. To conceal my feelings, and divert my mind, I ſhunned, as far as poſſible, the company of chriſtians, and fixed my mind more intenſely on worldly objects; but my guilt and diſtreſs increaſed ſo as almoſt to deprive me of reſt, night and day. For more than a year what ſleep I had was on the floor, which did not exceed one hour and a half in a night. The greater part of this time I was in almoſt total deſpair. Divine truth was like a two edged ſword to my ſoul, and every ſermon I heard appeared to have been deſigned for me, and applied to my caſe.

My ſins were ſo aggravated, and my heart ſo full of enmity to God and the goſpel, that I ſaw no ground of hope for me.

I thought I muſt certainly ſink down to blackneſs of darkneſs, and I determined to make the beſt I could of my condition. I therefore, reſolved to quit my country, and join myſelf with the moſt ignorant and vile, that by eſcaping the light of the goſpel and the force of divine truth, I might obtain ſome eaſe in the preſent life, which was all I ever expected to enjoy.

But natural affection to my family delayed the execution of this dreadful reſolve, till God was pleaſed to give me ſome hope, or at leaſt to convince me that there was a poſſibility of my ſalvation, through Chriſt in the goſpel."

Sometime after this, obtaining a comfortable hope, that he had paſſed from death unto life, he expreſſed a deſire to unite in fellowſhip with this church, and in his relation, after giving a ſummary of what is written above, he adds; "I had the moſt awful ſenſe of my ſins, of the greatneſs of my criminality, the dreadful account I muſt give to God, and the ſolemn conſequences of a future judgment. And though in my paſt life, I had plead dependence as an excuſe for my ſtupidity and unbelief; yet ſince my mind has been impreſſed, my mouth has been ſhut, and I have felt myſelf altogether guilty before God. For I know that I have voluntarily, and wilfully hated God, his law and goſpel.

The way of death, was the way in which I choſe to walk, and I refuſed to come to the light, becauſe my deeds were evil.

I therefore,

I therefore, realized that I was juſtly condemned by the divine law; and yet would not comply with the condition on which ſalvation was propoſed in the goſpel. While in this condition, my diſtreſs was unutterable. Cut off from all hope, hell appeared with open mouth, ready to receive me; into which I muſt ſoon fall, unleſs God ſubdued my heart, and made me willing in the day of his power. At the ſame time God appeared like a flaming fire, taking vengeance on his enemies, and recompenſing his adverſaries.

And the firſt gleam of hope I diſcovered, was after I had unconditionally ſubmitted to divine ſovereignty. From the conſideration that Chriſt Jeſus was able to ſave the greateſt ſinner; and diſcovering the free offer of ſalvation through him, I thought I was willing to truſt my ſoul with him. And in the view of the holy character and government of God, I think I loathe and abhor myſelf for my iniquities and abominations, and count all things but loſs for the excellency of the knowledge there is in Chriſt Jeſus."

Another perſon, whoſe caſe is worthy of notice, is a man riſing of thirty. He was favoured with a religious education, and had eſtabliſhed a good moral character, in the view of the world.

He was free from the leaſt tincture of enthuſiaſm, deliberate and candid in reaſoning, conſtantly attended to the externals of religion, and was conſidered by thoſe who deny the neceſſity of regeneration, an excellent Chriſtian.

As he was a profeſſed Arminian, ſo he lived in ſtrict conformity to his own ſentiments. But ſeveral years before the late work of God here, he was rationally convinced that his ſcheme of religion was falſe, and that the Calviniſtic ſcheme was more conformable to truth. But not realizing the plague of his own heart, he plead dependence as an excuſe for his impenitence. This was the ſtrong hold to which he reſorted for defence againſt the force of truth. Under this refuge of lies he concealed his guilt, ſilenced conſcience, and reſiſted conviction, till in an unexpected manner, God was pleaſed to reprove him out of his own mouth.

On opening a ſchool, which he had undertaken to teach, he exhibited a number of rules for the regulation of the ſcholars, and then ſaid to them, "the one who firſt violates theſe rules, I ſhall conſider as virtually ſaying to me, I will be maſter and you ſhall not." On ſaying this, he felt himſelf condemned for acting a ſimilar part towards God. Further particulars reſpecting his feelings, under divine operation, are expreſſed in his relation, written by himſelf, which I will give in his own language.

"As I was reading one evening in my bible, theſe words were applied

applied to my conſcience." 'Leſt there ſhould be among you man or woman, or family, or tribe, whoſe heart turneth away from the Lord our God; leſt there ſhould be a root that beareth gall and wormwood; and it come to paſs, when he heareth the words of this curſe, that he bleſs himſelf in his heart, ſaying, I ſhall have peace, though I walk in the imagination of mine heart. The Lord will not ſpare him, but then the anger of the Lord and his jealouſy ſhall ſmoke againſt that man, and all the curſes that are written in this book ſhall be upon him, and the Lord ſhall blot out his name from under heaven.' Theſe words were ſet home to my conſcience, by this ſolemn declaration, "Thou art the man," which filled my ſoul with the moſt painful apprehenſions of divine wrath. I then ſaw that my beſt ſervices were vile and abominable in the ſight of God, and there was no way of eſcape for me. When I looked to the bible for help, the curſes of the law ſtared me in the face, and when I turned my thoughts to God, this reply was thundered forth againſt me; "Wherefore then doſt thou aſk of me, ſeeing the Lord is departed from thee, and is become thine enemy? In the place of repentance ſtood the moſt implacable enmity and oppoſition of heart to God. Though I felt myſelf ſinking under the weight of my guilt into everlaſting miſery; yet every exerciſe of my heart, was in total oppoſition to the goſpel, and I clearly ſaw that nothing ſhort of the exceeding greatneſs of divine power could bow my will to the will of God, and excite in me godly ſorrow for ſin.

And being thus cut off from all hope in myſelf, and feeling my entire dependence on the ſovereign mercy of God in Chriſt for ſalvation, I think I was made willing to accept the puniſhment of my ſins, and cordially ſubmit to the hand of juſtice, to be diſpoſed of as infinite wiſdom ſaw fit. I have ſince approved of the character, and government of God, and perceived a moral beauty and harmony in the goſpel, which I never before ſaw; and my preſent expectations of happineſs reſt in the purpoſe of God, according to election, accompliſhed in the death of Chriſt, and in the operation of the ſpirit, in the holy calling and ſanctification of thoſe whom the Father gave to Chriſt."

I never ſaw a perſon whoſe appearance evidenced more clearly the truth of what he ſaid, than his. He was ſolemn, rational and ſedate, and appeared to have the cleareſt knowledge of his own heart. With the greateſt reluctance he ſubmitted to the reproving influence of God's ſpirit, and would not conſent to the reality of the divine work in the place, till he felt its effects on his own heart.

He has very lately ſaid that he plead his dependence as an excuſe, with a deſign to prevent conviction, and was determined to defend himſelf as long as poſſible. And being in company one day

day with a ſiſter, who expreſſed viſible tokens of anxiety in the view of her ſin and miſery, he ſaid to her, "why make you this ado? I am aſhamed of you; you diſgrace yourſelf and the family." But when he was pricked at the heart, and ſaw himſelf hanging over the pit of everlaſting burnings, his diſtreſs was ſo great for the ſpace of half an hour, he was obliged to cover his mouth with his hand to prevent ſcreaming.

Another caſe is that of a man more than 56 years of age. He had lived a very exemplary life, prayed in his family twice on a day, conſtantly attended public worſhip, approved of ſentimental preaching, believed the neceſſity of a moral change, and thought he was preparing himſelf for it. But, ſoon after the effects of the divine Spirit were ſeen in the minds of his neighbours, and of ſome in his own family, he began to ſee himſelf. His moral deformity gradually appeared with increaſing diſtreſs of mind, till all his expectations of happineſs vaniſhed, and he was compelled to accept the puniſhment of his ſins. But leaving his ſtrong hold, in which he had long lain ſecure, and renouncing his own righteouſneſs was like giving up the ghoſt. He contended as long as poſſible, for every inch of ground he had taken, and violently oppoſed the idea that he was as deſerving of hell as an immoral ſinner; and that God was under no more obligation to ſave him than a vile profligate.

His views before, and when he was under the operation of the ſpirit, will appear in the following account of himſelf, taken from his own mouth.

"From my youth, to the preſent time, I have endeavoured to maintain a good moral character, and have attended to all the external duties of religion, expecting in this way to recommend myſelf to the favour of God, or at leaſt to make my ſalvation more probable. But ſome months ago, it pleaſed God to give me ſome knowledge of my heart, and of the inſufficiency of my own righteouſneſs. And on hearing a ſermon from theſe words, "Why ſtand ye here all the day idle?" I ſaw that I had done nothing for God, but had been actuated by ſelfiſh motives in all my conduct. And from that time, I gradually diſcovered more and more of the oppoſition of my heart to God, and had an increaſing view of the criminality of my paſt life, till all expectation of recommending myſelf to God by my own works vaniſhed. And realizing my ſelfiſhneſs and hypocriſy in all religious duties, the enmity of my heart to God and the goſpel, I thought I was juſtly condemned, and more deſerving of hell than any other perſon. At this time my mind was exceedingly agitated with a certain fearful looking for of judgment and fiery indignation that ſhould devour the adverſary. The next morning as I was walking in my room, I looked out at the window, and ſeeing my hens all

come

come at the first call of my child to receive their food at his hand, this idea passed in my mind like lightning, "see how these hens come at the first call of your child, but I have called you all your days, and you have refused ?" I then realized with astonishment, the repeated calls of Christ to me in the gospel, and my criminal obstinacy in refusing to come to him for life. I had such a view of my past conduct in rejecting the Saviour, that I thought I must immediately sink under divine wrath to the lowest hell. I attempted to read the 22d chapter of Matthew, but could not. I then attempted to pray in my family, but was not able to speak. I sent for my minister, who came to see me, and at my request, read that paragraph which contains the account of the man without the wedding garment, and in hearing these words, "Then said the king to the servant, bind him hand and foot, and take him away, and cast him into outer darkness : there shall be weeping and knashing of teeth :" I realizingly felt this truth : "The word of God is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." And though I then had the most awful sense of divine wrath abiding on me, and thought that the just sentence of condemnation would soon be executed ; yet my heart would not submit to God, nor comply with the gospel terms of salvation. The first alteration I discovered in my mind, was a cordial submission to divine justice, and though it was then my prevailing thought that hell would be my eternal portion ; yet I had such a realizing approving sense of the holiness of God, the purity of the moral law in a view of my own criminality, as removed all complaining thoughts of God, composed my mind, and left my soul in calm submission to divine sovereignty."

This narrative will give the reader but a very imperfect idea of the solemn scene through which I saw this man pass.

Never before did I see the awful majesty of God, his abhorrence of sin, and the painful sensations of a sinner sinking under divine wrath, so clearly exhibited as in this person. When I read to him at his request, the text cited above, he groaned and sunk down in his chair, as though he had been pierced through with a naked sword.

In this condition, he continued about half an hour, expressing indescribable pain, saying, "I am sinking down to hell, but will not submit to God. Then discovering a calmness in his countenance, I said to him, do you now feel yourself sinking into hell, and yet will not submit ? He said, I think I feel desirous to submit. And putting his hand to his breast, he said, "This load is removed. I now feel myself sinking down to hell, but God is just, his law is holy, just and good. All his ways are right. Hell

is

is my portion." About twenty minutes after, he appeared very happy in contemplating the fullneſs of Chriſt, and the way of life through him.

Think not, O reader, that this is a fictitious account, deſigned to move the paſſions of ignorant, ſuperſtitious people. The report which I have here given, is true, but the one half is not told you.

Another caſe, worthy of particular notice, is that of a man about thirty years of age. When he was about fourteen, he experienced the operation of the divine ſpirit on his mind, but did not obtain much hope of a renovation of heart. And from that time to the late revival, he had the form of godlineſs, but did not feel the power thereof. His mind was often impreſſed with the force of truth, but deferring repentance to a more convenient ſeaſon, and hoping to render his ſalvation more certain by his morality, he ſilenced his conſcience, and reſiſted the Holy Ghoſt.

The following is a ſummary account of his feelings under divine impreſſions, given by himſelf.

"Several months ago, it pleaſed God to alarm my conſcience, and excite me to conſider my ways. I ſoon found that my morality, on which I had put great dependence, would not carry me one ſtep towards heaven; but being ignorant of God's righteouſneſs, I ſtill went about to eſtabliſh my own righteouſneſs, and refuſed to ſubmit to the righteouſneſs of God. And even after I was deprived of all hope of obtaining ſalvation in this way, yet my heart was oppoſed to God and ſalvation by Chriſt. I determined not to receive ſalvation as a free gift. And when I clearly ſaw the inſufficiency and criminality of my own righteouſneſs which is of the law, and was convinced, that unleſs I ſubmitted to God I muſt periſh, I laboured to quench the ſpirit by deferring repentance for the preſent. I continued in this ſtate, oppoſing conviction and deferring repentance, till on a certain evening the divine ſpirit compelled me to feel the force of theſe words, "Now is the accepted time, behold, now is the day of ſalvation." And that unleſs I immediately made my peace with God, I muſt periſh. My heart then roſe againſt God, to the moſt awful degree.

"I was conſcious of ſuch fixed enmity to the character and government of God, that I could not ſay, I will ſubmit. I then realized my abſolute dependence, that my heart was in the hand of the Lord as clay in the hand of the potter; and at the ſame time knew that my hatred was choſen and voluntary, that I was exceedingly criminal and deſerving of eternal death.

"For I had always oppoſed the government of heaven, and refuſed to come to the light, leſt my deeds ſhould be reproved.

"And, even when I ſaw myſelf deprived of all hope from an arm

arm of fleſh, realized the wrath of God abiding on me, and my feet ſtanding on ſlippery places, inſtead of coming to Chriſt for life, every feeling of my heart was in oppoſition to him and the goſpel. Soon after this, I perceived different feelings in my heart towards God. I thought I could ſay, in ſincerity, I will ſubmit, and was willing that God ſhould glorify himſelf by me as he pleaſed. God appeared altogether lovely, and his ways equal. And under his government, in abſolute ſubmiſſion to his ſovereign will, I enjoyed that peace and compoſedneſs of mind, I never before experienced." On the night referred to above, I was called from bed to viſit this man. I found him in a diſtreſſed condition. He did not appear to realize divine wrath ſo clearly as the man whoſe caſe is mentioned above ; but he more ſenſibly felt the enmity of his heart to God.

This was the moſt ſolemn conteſt between his heart and the divine Spirit. He plead for a little reſpite, before he gave his ſoul into the hand of God. But the holy Spirit, with irreſiſtible energy, urged the importance of preſent ſubmiſſion as the only preventive of eternal damnation. He reminded him of the many reſolves he had made to repent, but repented not ; and that if he now refuſed, he would leave him to periſh in his ſins. The appearance of the perſon evidenced the following impreſſions, for nearly one hour. The firſt was, the importance of preſent ſubmiſſion, to which his heart was totally oppoſed. The other was, fear of being left of God. His language was, " if I cannot have a little reſt, I ſhall ſoon die. My life is going, and I cannot live in this diſtreſs but a ſhort time. Now I have provoked him to depart, and he has left me to periſh for ever. Theſe impreſſions cauſed a conſtant tremour and gnaſhing of teeth, yet his paſſions were not moved, neither did he make any ado, but in words, to expreſs his feelings. At length, being unable to walk or ſit, he lay down. And after lying about ten minutes, he aroſe and ſaid, I have ſaid I will ſubmit. His diſtreſs immediately abated, and he appeared to feel willing to be at the diſpoſal of a ſovereign God, and that he ſhould reign and diſpoſe of him and all creatures for his own glory, though he gave no intimation of any hope in Chriſt.

[*To be continued.*]

FROM

FROM ONE OF OUR MISSIONARIES.

[*Concluded from page* 268.]

THE towns which I have viſited are in the vicinity of the Black River, which miſſionaries have frequently viſited. The people emigrated from New England; many are ſerious; their religious education has been good; and they wiſh that their poſterity may know what they themſelves have enjoyed. Here, as well as in every part of the chriſtian world, we meet with different denominations of people. There are ſome univerſaliſts ſcattered about in the country. This deluſion, I am ſenſible, has been, is, and will be ſpread, wherever the deſtroyer of ſouls can have influence. It is ſometimes the caſe, however, that thoſe who have for a long time triumphed in this belief, are met by one ſtronger than they; are obliged to own the error of their doctrine; and are brought to fix their hope upon a foundation more abaſing to man, and more exalting to God. I found an illuſtrious inſtance of this while I was on my miſſion. A man who joined a congregational church, ſoon after he married, fell in with the doctrine of Univerſal Salvation. He lived in this belief for twenty years. The church to which he belonged, in the ſtate of Connecticut, called him to an account for immoralities of which he had been guilty, and required him to make a public confeſſion. He would not. While under this cenſure, he left the ſtate, and went into that part of the country where I have laboured. Within a year's time he has renounced the univerſal belief; profeſſed to have met with a ſaving change; written a narrative of his life; a confeſſion of his ſin, and an addreſs to univerſaliſts. Theſe he exhibited to the congregational church where he now lives, and ſent a copy to that church in Connecticut which he joined. I had an opportunity to copy his confeſſion, and addreſs to univerſaliſts. The narrative I was obliged to omit, on account of my circumſtances. His narrative ſtates, that he had been ſtrongly convicted at times, for ſix years paſt, but endeavoured to drive away conviction by ſtrong drink, and jovial company. At laſt, it ſeems, that he was hopefully conquered.

His confeſſion to the church, and addreſs to univerſaliſts are in the following words.

CONFESSION.

"I J—— D———, under a feeling ſenſe of the grace of God beſtowed on me, in calling me of late, out of my ſtate of ſtupidity,

and carnal ſecurity unto a better hope; and having a deſire to return to the church, and to the enjoyment of divine ordinances with God's people, do at this time give glory to God, by confeſſing my faults to all the Lord's people, whom I have offended. It is my grief and my ſhame, that under the temptations of the devil, and of my own wicked heart, and the deluſions of error, I renounced my ſacred covenant obligations, the pure doctrines of the goſpel, all the holy ordinances of God's grace; and being deluded by that dreadful doctrine of Univerſaliſm, I ſet myſelf to oppoſe the worſhip of God in the ſanctuary, and in the family; the work of God's Spirit on men's hearts; and the peace and proſperity of the church. All my acquaintance are ſenſible how little I have had the fear of God before my eyes, for five or ſix years paſt; how vile I have made myſelf, by profane language and impious diſcourſe; by intemperance; by ſcoffing at religion, in the power and practice of it; and how much I have done to provoke the Lord, and to wound the feelings of his people. All theſe my numerous offences againſt God and his people, I freely confeſs and lament, as I hope, with ſincere humility and repentance. I aſk the forgiveneſs of my God and Saviour. I aſk the forgiveneſs of the church, and of all chriſtian people, whom I have offended; and their prayers for me, that I may go no more aſtray; but may be kept by the mighty power of God's grace, through faith, with all his believing people, unto eternal ſalvation."

ADDRESS.

"Now let me warn you all, my friends, to beware of that fleſh pleaſing and ſoul ruining error of univerſal ſalvation. I have, to my ſorrow, felt the power of this dreadful deluſion. It was this which deſtroyed my confidence in Chriſt's cauſe, and tempted me to deſert him, his ordinances, and his church. It was this belief of all mankind being ſaved, becauſe Chriſt has ſuffered, that led me into all that oppoſition, and wickedneſs, againſt God, and the orderly church of Chriſt, of which I have been guilty. It was this, which made me ſtrive to caſt off the fear of God, and to reſtrain prayer, and to join in with the great adverſary of ſouls in pulling down the work of religion in the hearts of men. And I find it a common thing with thoſe, who embrace this doctrine, that they are not perſons of prayer, who carry religion into their life and converſation, and appear the meek and humble followers of Chriſt. If you believe this doctrine you will be inimical to the work of the reformation of the heart by God's Spirit; againſt the ſabbath, baptiſm, and the Lord's Supper; and againſt all who would live godly in Chriſt Jeſus. While I bleſs my God and Saviour, that he has appeared for me, ſent his ſpirit, and broken the ſnare of the Devil, in which I was bound,

bound, I would ſolemnly and ſincerely entreat all to guard their hearts, againſt this pleaſing deluſion, leſt they fall into the ſame condemnation of the Devil."

J—— D——— is called a man of good natural abilities; accordingly, has been in much public buſineſs. His great alteration has ſurpriſed all his acquaintance. They no longer ſee him joining the company of the wicked to do evil. I have frequently exhorted him to watch and examine his heart, leſt he ſhould be deceived after all his pretenſions. He thinks there is great danger of his being deceived, and expreſſes his hope in Chriſt with a becoming modeſty. From my acquaintance with his appearance from day to day, and from the beſt information I could get of his friends, I cannot but hope, notwithſtanding the amazing deception of the human heart, that he is a brand plucked out of the fire; and that he will be a thorn in the ſide of the wicked, while he lives.

While I am treating upon the ſubject of ſectaries, I feel it my duty to ſay ſomething concerning the Methodiſts. They have ſome peculiarities, which I never noticed in them in Maſſachuſetts. They have what they call "holy laughs." They will interrupt their prayers and ſermons, with laughing, ſome minutes at a time. They pretend that they can and do worſhip God, ſincerely in this way. Their ſpeakers have been known to introduce ſuch anecdotes in the midſt of their diſcourſes, as are ſought for in ſcenes of carnal merriment! Thus they introduce their holy laughing. In their meetings, they frequently have what they call *the power*; that is, they fall upon the floor, or ground, where they happen to be, and lie for ſome time, motionleſs. Then they will cry in a loud voice, "Glory to God; glory to God."* Sometimes a large number will be down together. At the ſame time there will, perhaps, be others praying, exhorting, and ſinging, ſo that every ſpectator muſt ſay, "If this is religion, God is the author of confuſion." In point of doctrine, the Methodiſts here as in other places, violently oppoſe election, ſovereignty, &c. In converſation with one of their church leaders, he did as much as to ſay, "Preach the doctrine of election if you dare." The methodiſt preachers have made ſuch groſs miſrepreſentations of particular ſacred truths, that it appears they have done much to prejudice the ignorant againſt them. In this part of the country, the methodiſt miniſters ſpeak of their converting twenty or thirty at a meeting. This, if true, will

* Here let it be remarked, that thoſe who are the ſubjects of ſuch uncommon appearances, are not in a ſtate of diſtreſs, as has been the caſe of thoſe in the ſouthern ſtates, who were ſtruck down. But here, they pretend they are ſo filled with the love of God, that they cannot contain; and ſo are obliged to fall, groan, or ſcream, according to the impreſſion they have.

will account for the remarkable ſucceſs they have, as publiſhed from their returns. If I recollect it was publiſhed in one of the New York Newſpapers, that ſeventeen thouſand were converted the laſt year, through the inſtrumentality of Methodiſt preachers. A certain man, who had joined the methodiſt meetings, receiving this account, ſaid, "I ſuppoſe my name is ſent in as one of the ſeventeen thouſand. But if the Lord do not convert me over, I ſhall go to hell at laſt; and I fear this will be the caſe of many, if not all of the ſeventeen thouſand!" Whether his apprehenſions be well founded or not, I think all will do well to conſider, when they read ſuch accounts, that there may be many ſolemn appearances under the influence of paſſion, while the heart, which God looks at, remains as hard as the adamant.

The different ſectaries, which miſſionaries meet in new countries can be no argument againſt ſocieties ſending them, or againſt their going. If thoſe who are ſaying, "Lo here, or lo there is Chriſt," are at the ſame time promoting his cauſe, miſſionaries may go and join with them. If they are propagating error; miſſionaries ought to go and defend the truth. If they are ſpreading falſe zeal; miſſionaries ought to go and eſtabliſh the true. Some in old ſettlements are led to aſk, Why ſhould miſſionary ſocieties exert themſelves ſo much to aſſiſt new ſettlements? It appears to me that any candid perſon, who ſincerely loves the truth, can have this queſtion anſwered to his ſatisfaction by living where miſſionaries are ſent. He will then ſee an extenſive country, with now and then a ſincere child of God, who profeſſes religion. He will ſee no churches formed; nobody to form them; nobody to adminiſter the ordinances. He will hear chriſtians ſigh becauſe they can have no preaching. In the midſt of theſe diſtreſſes he will ſee *the enemy coming in like a flood!* In ſuch circumſtances, it is very clear that the children of God need ſtrengthening, by thoſe who can go forward and contend earneſtly for the faith, which was once delivered to the ſaints; by thoſe who can eſtabliſh order among them, and be inſtrumental of building them up in the moſt holy faith. This is the way in which, I conceive, the deſart ſhall bloſſom as a roſe. That it may bud and bring forth abundantly, and that the whole earth may be filled with the glory of the Lord, as the waters cover the ſeas, is the prayer of, Sir,

Your moſt humble ſervant,

LEVI NELSON.

Rev. Dr. Emmons.

Milford, Oct. 21, 1803.

P. S. I have carefully examined my journal, and found that I was abſent 15 weeks; preached 63 ſermons; attended 40 conferences; viſited 7 ſchools; made 130 family viſits; and rode upward of 900 miles.

ANECDOTE.

ANECDOTE.

THE DYING NEGRO.

I WAS not long ſince invited to dine with a planter who lived three miles from ———, where he then reſided. In order to avoid the heat of the ſun, I reſolved to go on foot, ſheltered in a ſmall path leading through a pleaſant wood. I was leiſurely travelling along, attentively examining ſome peculiar plants which I had collected, when all at once I felt the air ſtrongly agitated; though the day was perfectly calm and ſultry. I immediately caſt my eyes toward the cleared ground, from which I was but a ſmall diſtance, in order to ſee whether it was not occaſioned by a ſudden ſhower; when at that inſtant a ſound reſembling a deep rough voice, uttered, as I thought, a few inarticulate monoſyllables. Alarmed and ſupriſed, I precipitately looked all round, when I perceived at about ſix rods diſtance ſomething reſembling a cage ſuſpended to the limbs of a tree, all the branches of which appeared covered with large birds of prey fluttering about, anxiouſly endeavouring to perch on the cage. Actuated by an involuntary motion of my hands, more than by any deſign of my mind, I fired at them; they all flew to a ſhort diſtance, with a moſt hideous noiſe: when horrid to think, and painful to repeat, I perceived a negro ſuſpended in the cage, and left there to expire! I ſhudder when I recollect that the birds had already picked out his eyes; his cheek bones were bare; his arms had been attacked in ſeveral places, and his body ſeemed covered with a multitude of wounds. From the edges of the hollow ſockets and from the lacerations with which he was disfigured, the blood ſlowly dropped, and tinged the ground beneath. No ſooner were the birds flown, than ſwarms of inſects covered the whole body of this unfortunate wretch, eager to feed on his mangled fleſh and to drink his blood. I found myſelf ſuddenly arreſted by the power of affright and terror; my nerves were convulſed; I trembled, I ſtood motionleſs, involuntarily contemplating the fate of this negro, in all its diſmal latitudes. The living ſpectre, though deprived of his eyes, could ſtill diſtinctly hear, and in his uncouth dialect begged me to give him ſome water to allay his thirſt. Humanity herſelf would have recoiled back with horror; ſhe would have balanced whether to leſſen ſuch reliefleſs diſtreſs, or mercifully with one blow to end this dreadful ſcene of agonizing torture! Had I had a ball in my gun, I certainly ſhould have diſpatched him; but finding myſelf

myſelf unable to perform ſo kind an office, I ſought, though trembling, to relieve him as well as I could. A ſhell ready fixed to a pole, which had been uſed by ſome negroes, preſented itſelf to me; I filled it with water, and with trembling hands I guided it to the quivering lips of the wretched ſufferer. Urged by the irreſiſtible power of thirſt, he endeavoured to meet it, as he inſtinctively gueſſed its approach by the noiſe it made in paſſing through the bars of the cage. "Tanke you, white man, tanke you, pute ſome poiſon and give me." How long have you been hanging there? I aſked him. "Two days, and me no die; the birds, the birds; ah me!" Oppreſſed with the reflections which this ſhocking ſpectacle afforded me, I muſtered ſtrength enough to walk away, and ſoon reached the houſe at which I intended to dine. There I heard that the reaſon for this ſlave being thus puniſhed, was on account of his having killed the overſeer of the plantation. They told me that the laws of ſelf preſervation rendered ſuch executions neceſſary; and ſupported the doctrine of ſlavery with the arguments generally made uſe of to juſtify the practice; with the repetition of which I ſhall not trouble you at preſent.

POETRY.

ON THE DIVINE VERACITY.

BE huſh'd, my griefs; tis his almighty will
That rules the ſtorms, that bids the world be ſtill:
Be calm, ye tempeſts; vaniſh, every care;
While with triumphant faith my ſoul draws near
To God in all the confidence of prayer.
He has not bid me ſeek his face in vain;
Talk to the winds, or to the waves complain.
He hears the callow ravens from their neſt;
By him their eager cravings are redreſs'd:
Young lions thro' the deſert roar their wants;
He marks them, and their wild petition grants:
The gaping furrows thirſt, nor thirſt in vain
(Parch'd by the noonday ſun) for timely rain:
With ſilent ſuits, the fair declining flow'rs
Requeſt and gain the kind, refreſhing ſhow'rs:

And

And will th' Almighty Father turn away,
Nor hear his darling offspring when they pray?

No breach of faithfulneſs his honor ſtains;
With day and night his word unchang'd remains:
The various ordinances of the ſky
Stand forth his glorious witneſſes on high;
Summer and winter, autumn and the ſpring,
For him by turns their atteſtation bring;
Unblemiſh'd his great league with nature ſtands,
And full reliance on his truth demands:
Nothing that breathes, a ſecond deluge fears,
When in the clouds the radiant bow appears.

Can the Moſt High like man at random ſpeak,
Forfeit his honor, and his promiſe break?
Does he that falſely ſwears, his vengeance claim?
And ſhall he ſtain his own tremendous name?
The earth, the heav'ns, were witneſs when he ſwore
By his great ſelf: What would thy fears have more?
And had a greater than himſelf been found,
That greater had the high engagement bound.
Shall fleeting winds th' Almighty's words diſperſe,
Or breathing duſt his ſolemn oath reverſe?
Can he, like man, inconſtant man, repent?
Shall any chance, or unforeſeen event,
Start up, his ſettled purpoſe to prevent?
Or can he fail in the expected hour,
A ſtranger to his own extent of pow'r?
What profit can a worm his maker bring,
That he ſhould flatter ſuch a worthleſs thing?
Why ſhould he condeſcend to mind my tears,
Or calm, with ſoft deluding words my fears?
Can he (of perfect happineſs poſſeſt)
Deride the woes that human life moleſt,
And mock the hopes that on his goodneſs reſt?
Nature may change her courſe, confuſion reign,
And men expect the riſing ſun in vain;
But ſhould th' eternal truth and promiſe fail,
Eternal night and horror muſt prevail;
The thrones of light would ſhake; th' angelic pow'rs
Would ſtop their harps amidſt the bliſsful bow'rs;
No more the ſoft, the ſweet, melodious ſtrain
Would gently glide along the happy plain;
No more would tuneful Hallelujahs riſe,
And ſhouts triumphant fill the ſounding ſkies:

Each

Each heav'nly countenance a ſullen air
Of grief, and anxious diffidence would wear.
The golden palaces, and ſplendid ſeats,
The flow'ry manſion, and the ſoft retreats,
The roſy ſhades, and ſweet, delicious ſtreams,
Would diſappear, like tranſitory dreams.
Angels themſelves their brighteſt hopes recline
On nothing more unchangeable than mine:
Am I deceived, what can their charter be?
Fair ſeraphim may be deceiv'd like me:
If goodneſs and veracity divine
Can fail, their heav'n's an airy dream like mine.

But, oh! I dare the glorious venture make
And lay my ſoul and future life at ſtake:
Be earth, be heav'n, at deſperate hazard loſt,
If here my faith ſhould prove an empty boaſt.

Whate'er your arts, ye powers of hell, ſuggeſt;
The truth of God undaunted I atteſt:
Produce your annals with inſulting rage,
Bring out your records, ſhew the dreadful page,
One inſtance where th' Almighty broke his word,
Since firſt the race of men his name ador'd;
In gloomy characters point out the hour;
Exert your malice, ſummon all your power;
With rites infernal all your pomps diſplay,
And mark with horror the tremendous day:
Confus'd, you ſearch your dreadful rolls in vain;
Th' eternal honor ſhines without a ſtain,
Unblemiſh'd ſhines in men and angels' view:
Juſt are thy ways, thou King of Saints, and true.